

## TERMS—\$1.50 IN ADVANCE

77. "A word in this connection the consecration of houses of worship, such more holy, sacred is that church, church, or the wood and mortar that use it, after its consecration than before? the quality of holiness belong to material is not belong exclusively to Perfect nonsense to consecrate, hood, plaster, pews, steeple! Too absurd require exposition."

But the object of this is Mr. Fowler, for says to consecrate an ark to the Lord, the desecration of which the Philistines committed and sorely plagued, (1 Samuel 6) and which was so sacred, that when re- gion from Baale to Zion, "Uziah put his hand to it, and took hold of it: for the ark shook it. And the anger of the Lord was kindled against Uziah; and God smote him there for his error; and there was the ark of God?" (1 Samuel VI, 6, 7) perfectly foolish, was it, to consecrate the ancient Jewish Temple, a part of which was so sacred that even the priest was not times allowed to enter it, under the penalty of death? (Lev. XVI, 2)

Page 90. "Let Pharaohians take the ark by the hand as cordially as they do faithful." But the scripture answers to with the voice of dissent: (and as it is Mr. Fowler's track so regularly, I use that according to page 8th, the "Bis- must go by the board.") If Corinthians 4, &c. "Be ye not unequally yoked together with unbelievers; for what fellow- ship righteousness with unrighteous- and what communion hath light with darkness? and what concord hath Christ with idols? or what part hath he that believeth an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, touch not the unclean thing, and I will be ye, and will be a Father unto you, and ye shall be my sons and daughters, the Lord Almighty."

Page 90. "Veneration prays. Prayer is our duty as it certainly is our pleasure. This has been already shown. But it remains to answer the question: 'Does praying for any given thing have any ten- dency to bring about the end desired?' or it alter the course of the Deity? Does it change the immutable plans of the Al- mighty? Does it set aside the laws of cause and effect? No neither. Then 'how can efficacious?' Simply thus: we cannot for a thing very earnestly, without de- siring it as earnestly. Indeed prayer is but desire."

Page 90. "Now who does not know that when we desire a given thing very earnestly, we naturally put forth corresponding effort to obtain the end desired, or, what is the same thing, prayed for? We pray for anything we want, and every single thing we desire is but an answer to prayer."

Page 90. "Prayer is always understood prayer to be an offering of our desires to God, in the form of petition; but I never knew before that pray- ing and desire are synonymous: nor do I know it now. Fowler says that veneration is, but according to his definition, do all the other faculties pray also? Does acquisitiveness desire wealth? Does approbateness desire applause, and combativeness desire revenge? Why does he specially point to one of the animal faculties as the source of prayer, and it equally belongs to the animal pre- censes?"

Page 90. "Again: If (as he affirms,) prayer is noth- ing more or less than desire, and the answer to it is only the effect of our exertions, answers to prayer are entirely inde- pendent of mental purity, or heavenly infla- sion, depending upon the strength of cause for their development. The Apostle declares that "the effectual fervent prayer of the righteous availeth much." (James V)

But Fowler's theory strips this pas- sage of all pretence to meaning; for it is he the prayer of the wicked is just as effec- tive. For they may desire as strongly, and exert as strenuous efforts to secure the attainment of their desires, as the righteous, and their mental powers are equal in strength, they will be likely to succeed. Moreover, it is perfect nonsense to request of God the possession of blessings, and then go on in our ends by our own unaided strength to "to the law and to the testimony," as said to his disciples, a short time pri- vely to his death: "Whosoever ye shall ask my name, that will I do; that the Father will be glorified in the Son." St. John XIV, 13

Mark it: he does not say: "Whosoever ye ask, put forth your efforts, and thus by the gift to yourselves, ye shall have the answer to your prayers," but "I will do it."

Page 90. "James IV, 'Ye lust, and have not; ye desire to have, but cannot obtain ye and war, yet ye have not, because ye ask.'" From this passage we learn two things, which are against Fowler's theory, those who were herein addressed, had a tendency to have yet they did not pray—they did not. Therefore prayer and desire are synonymous. 2. And they put forth de- termined efforts, for the accomplishment of their purposes, they even fought and war- yet they had not, for the simple reason they asked not. Therefore personal prayer was not the proper mode of obtaining desires in this case.

Page 90. "We have examples recorded in the Scrip- tures of answers to prayer, which were not, would not be brought about by the power of man." "Elisha was a man subject to fits of man as we are, and he prayed earnestly it might not rain; add it rained not on earth, by the space of three years and four months." And he prayed again, and the even gave rain, and the earth brought forth."